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A PREPARATION For Martyrdom,

A DISCOURSE about the Cauſe, the Temper, the Aſſiſtances and Rewards OF A MARTYR of JESUS CHRIST. IN A DIALOGUE

Betwixt a

Miniſter, and a Gentleman his Pariſhioner.

Matt. 5. 11, *Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the Kingdom of Heaven.*
1 Pet. 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye; for the Spirit of God and of Glory, reſteth upon you.*

P 12

LONDON:
Printed for *Tho. Parkhurſt* at the *Bible* and *Three Crowns* in *Cheapſide*, near *Mercers-Chapel*. 1681

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A DISCOURSE about the Cause, the Temper, the Assistances and Rewards

OF A

MARTYR of JESUS CHRIST.

IN A

DIALOGUE

Betwixt a

Minister, and a Gentlemanly Parishioner.

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A Preparation FOR Martyrdom, IN A DIALOGUE

Betwixt a

Minister, and a Gentleman his Parishioner.

Parish. SIR, though I justly esteem my self, who am so great a sinner, unworthy of the honour to suffer for the Name of Christ, yet I know it is my Duty to be prepared in Spirit for it, if God vouchsafe to call me to it. I request therefore your Pastoral assistance herein, that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord.

Min. I bless God (Dear Sir) who inclines your heart to seek after such holy dispositions as are required in those whom Christ will honour in calling them to suffer for his Name. But, I pray, tell me, Why you are at this time so sollicitous to gather up your Spirit into that frame?

Parish. There need no account be given of that, betwixt you and I, who have been fellow-sufferers in the late times, for adhering to the cause of our Soveraign, and of the Protestant

Church of *England*; and whose Persons and Fortunes do yet wear the Scars of their Loyalty: and we are not secure, that we may not be called to suffer on the same account again.

And though neither of us have at any time (blessed be God) made any unkind returns to those who then Persecuted us, nor have since gained any thing by our Loyalty but our losses; yet if the like times should return again, we are like to be in the first rank of Sufferers.

But I confess, that though the Cause we then undertook and suffered for, was as just a Cause as any could fall out in a Christian Nation, yet I then both acted and suffered in another manner of Spirit, than I now see reason to desire to be acted by. I did indeed think then, and do still, that I was bound in conscience to do my utmost to secure the Person and Honour of my Soveraign, and to maintain the Laws, both Civil and Ecclesiastical then in being, till they should be orderly changed by the Consent and Authority of my Soveraign in Parliament; yet I did (as I fear too many of our side did) espouse an humour of Prophaneness, in opposition to that Profession of Godliness, which I ununcharitably thought, that all on the other side did make only to drive on Rebellious Designs: which probably the great Artificers of our troubles did do. And certainly we Royalists, by the overspreading of prophaneness amongst us, ruined the best Cause that ever Loyal Subjects undertook to bear up upon the points of their Swords. But it is another manner of Spirit I desire now to be baptised into; namely, that wherein our suffering Lord and Saviour, and his Holy Apostles and Martyrs were baptised.

And to deal plainly, I do not think the next Tempest that will Assault us will come from that Quarter.

My chief fears therefore are, from the success of Popish Arms abroad, (especially under the Conduct of that Great Monarch who seems to have sworn the utter extirpation of the Protestant Name) and the prevailing of Popish Arts at home to the breaking of us, with Division upon Division. These, I say, with the loud crying sins done and countenanced amongst us, makes me expect a Storm, and I desire to be prepared for it.

Min. I hope God will bless the unwearied endeavours of our Gracious Soveraign, and his most Honourable Privy Council at present, and of the *English* Parliament, (when one shall by his

Sacred

Sacred Majesty be called) to frustrate the Attempts of the Popish Adversaries both at home and abroad.

Parish. I thankfully acknowledg, that by the blessing of God on the Prudent Conduct of publick Affairs by his Sacred Majesty, we yet enjoy Peace, when many of the neighbouring Nations round about us feel the sad miseries of War: so that if our sins stood neuter, and did not strike in with our Enemies, I would not fear either their Forces or Consults: but alas! there can be no Fencing or Walling betwixt us and Heaven, to which our sins cry aloud for vengeance.

Min. It is very true, we are great sinners, but not greater than other Nations whom God is pleased yet to respit; what sins therefore of this Nation seem to you so ripe for vengeance.

Parish. Truly there are many of them, and some of them seem especially to call for Popery, as the only scammony strong enough to purge them out: Such are the frequent and avowed Simonaical Contracts betwixt some Patrons and their unworthy Clerks. Such also are the most unchristian practices of many of our Planters abroad, not only in the inhumane cruelties they exercise upon the poor Negroes, and other Heathen their Slaves, but especially in their discouraging and opposing all endeavours for the Conversion of those poor Infidels to Christianity.

See Mr. *Morgan Godwin's* Negro's Advocate.

For have not the *Mahumetan* Priests travelled to the vast Plain of *Tartary*, and Mountains of *Africa*, to propagate their Superstition? Yea, have not the Jesuits, and other *Romish* Missionaries gone to the furthest *Indies* to spread that sort of Christianity which they profess? and probably they taught for the substance of it, the Gospel of our Lord and Saviour Jesus Christ, though they built Hay, Straw and Stubble on that Foundation. And their Converts in *Japan* and other where, suffering for the owning one God and one Mediator 'twixt God and Man (Christ Jesus) are justly numbred in the Catalogue of Christian Martyrs. Shall not these *Romanists* therefore rise up in Judgment against us and other Protestants, who oppose the Conversion of our own Slaves? Nay, may not God justly say to them concerning us as he did once to *Nebuchadnezzar*, Ezek. 29. 20. *That he gave him the Land of Egypt as his hire for his labour wherewith he served against Tyre.* So may God say, He will give unto the Popish Emissaries those Protestant Churches, (who are negligent in propa-

gating

gating the Faith) as their hire for that ſervice they have ſerved againſt Heatheniſme in the new found world.

And did not thoſe excellent Perſons who preached before the Lords and Commons on the Faſt-day *Dec.* 22. 1681. proclaime it in the Name of the Lord, *That the vine bringing forth ſowre grapes, would cauſe God to pluck up the hedge and fence, and let in both the Wild-Beaſts and the Wild-Boars into his Vineyard?*

This the Learned and pious Dr. *Burnett* with much integrity and freedom told the Honorable Houſe of Commons (as of other ſins of the Nation) ſo of the Drunkenneſs and Debauchery: 'Which, ſaith he, hath not only corrupted our common converſa-'tion, but vitiated the very vitals of our Government, by the Af-'cendent it hath on ſo ſpecial a Part of our ſecurity as are *the* '*Elections* of this ſo great and honourable Aſſembly, (of Knights 'and Burgeſſes) in Parliament.

I remember to this day the ſharp and juſt reprehenſion, which the preſent moſt Pious, learned and right Reverend Father in God Dr *John Pierſon* Lord Biſhop of *Cheſter* gave to us debauched Cavaliers in his Sermon to General *Gorings* Army in the *Weſt*.

'If, ſaid he, one *Achan* was enough to trouble a whole Army 'of *Iſraelites*, what trouble will an Army of *Achans* create to 'themſelves, and thoſe imbacked with them?

If therefore there ſhould by the miſcariages of ſome inferior Corporations (whoſe meaner Burghers are ready to ſell their Conſciences, their Religion, and their Souls for drink, and whoſe Richer Burghers are as ready to do the ſame for the cuſtom of a great Houſe) but two or three *Achans* (debauched Atheiſtical *Hobbiſts*) be ſhuffled with our Houſe of Commons, though conſiſting moſtly of faithful wiſe and Religious Patriots, is it not enough to cauſe God to blaſt the Seſſions wherein ſuch are mingled?

Nor can any good be expected from ſuch, though, as is pretended, their Eſtates cheifly conſiſting of Abby Lands, Impropriations, *&c.* they are high Zealots againſt Popery, for ſuch will compound underhand to ſave their own ſtakes. But beſides, as God declares, he hath no fellowſhip with Mammon, nor Chriſt w th *Belial*: ſo neither will he vouchſafe to uſe the help of either in the cauſe of his truth and Church.

Hath

Hath not also the most Pious, Learned, and Reverend Prelate (the best of Collegiate Governours) Dr. *Fell*, Lord Bishop of *Oxford*, in his Sermon then before the Lords, set it out with the Zeal of a Prophet, how Lust, and Uncleanness are Rampant amongst us? For indeed Adultery hath not only taken the *place*, but Usurps also the *Title* of *Marriage*. And *Whoredom* claims to be *Honourable* amongst all Men.

So that he is esteemed mean both in Purse and Spirit, who keeps not his Brace of Misses, and hath also the repeated Marks of the Stews upon his Body.

Add to these, the loud crying Sin of Murder (Unrevenged Murder) committed in Duels, and Drunken Assassinating of Peaceable Men, without a Quarrel: Add the general prevailing of a Spirit of Prophaness amongst us, (just as it did before the late Wars:) For I remember how then every man who was serious and orderly in his Conversation, and every Minister who was Diligent and Laborious in his Ministry, though they conformed as high as any (and many of them were afterwards as early and deep Sufferers for the King, as any of the Royal Party) yet were called *Puritans*, and used as such, not only by us the Prophane Rabble, but even by some great Church-men and others; and is it not so in a great measure at this day? The Conforming Ministers who are most Holy in their Lives, and Diligent in their Labours; and their most orderly Parishioners are Reproached as Phanaticks, for that very Reason, because they are not Prophane. Yea, though those Ministers are as Regular Conformists as any, and have Writ and Disputed for the *Diocesan*, *Episcopacy*, and *Conformity* to the *Legal Ecclesiastical* Settlement, than any of their Neighbours:

So that if we estimate the Present Quarrel by the Practice of many, both of the loosest Layety and Clergy, who yet confidently call themselves Sons of the Church; it is not Conformity and Episcopacy, but Profaneswhich seems to be the great *Palladium* those Men strive to secure; and shall not God again Visit for these things?

Add to these, the Common and Unrelented Perjuries of most Officers as Constables, Church-Wardens, *&c.* Besides the Horrid Blasphemies of the *Wretched Dammees:* With many other Sins.

So

So that I fear the removing of our Candleſtick from before the Lord and Redeemer of the Church, who purchaſed it, and every part of it, to be Holy unto himſelf.

Miniſt. I pray you (Sir) let us not make ſuch Deſperate Concluſions againſt our ſelves.

We have (Bleſſed be God) more than Fifty Righteous in every City, both *Conformiſts* and *Nonconformiſts*, who cry Night and Day for the Averting of Gods Wrath; the Reforming our Manners, the Healing our Diviſions, and the Continuance of the Publick Profeſſion of his truth amongſt us. And I hope he will in Mercy hear them.

Pariſh. Amen! The Lord Merciful and Gracious, *hear them and us! But I fear our Sins are more Vocal than our Prayers.*

Miniſt. Beſides, I have not ſuch dreadful Apprehenſions of the Cruelty of the *Engliſh Papiſts* as you ſeem to have. For both you and I know ſome of that Profeſſion, who are as kind and obliging Neighbours as moſt about us.

Pariſh. I do readily grant it, but then they are thoſe who have not known the depths of Satan, as they ſpeak, *Rev.* 2. 24. They acting therefore according to the Benevolent Principles of our Common Chriſtianity, and the ſweet Candor of their own Natural Temper, are very lovely, and I uſe to bleſs God when I obſerve any *Papiſt* to be ſuch an Heteroclyt, and to differ from the generally prevailing Frame of Fierceneſs, that moſt of them (their Regulars at leaſt) do evidence: And oh! What a Triumphant Day will it be both in Heaven and Earth, when all ſuch Holy, Meek, and Humble *Papiſts* ſhall flee out of *Babylon!* But alas, theſe very Perſons themſelves know not what they ſhall be, when Power is in their hand; at leaſt, when the Prieſt and Confeſſor ſhall get aſtride their Conſciences, and ſpur them on both ſides with the ſharp Rowels of theſe *Popiſh* Maxims. [*No Faith to be kept with Hereticks.*] And [*He that Conceals an Heretick, is liable to the Inquiſition, as an Heretick.*]

Queen *Mary* her ſelf, is reported, to have been a Princeſs of an excellent Temper, had not *Gardener*, *Bonner*, &c. preſſed her to thoſe Cruelties exerciſed under her, as the only Evidence ſhe could give her Holy Father the Pope, and her Holy Mother the *Romiſh* Church; That ſhe was a Defender of the *Catholick Roman Faith.* And ſo in *Ireland*, the poor *Proteſtants* found, that their *Popiſh* Neighbours formerly obliged and obliging, by

receivin-

receiving and giving all Reciprocal Kindneſſes, were either forced by their Prieſts, or willing to be bitterly cruel to their *Proteſtant* Friends; and ſo I believe the poor *French Proteſtants* find it at this day.— But if any good natured *Papiſt*, either in *Piedmont*, *Ireland*, *France*, or otherwhere, have ever ſhewed any tenderneſs towards ſuffering *Proteſtants* in a day of Perſecution, I pray the God of all Mercies and Conſolation, to return that Mercy ſeven-fold into the Boſom of them and theirs, in the time of their need. But ſtill I fear: Be pleaſed therefore to lend me your direction and aſſiſtance how I may bear up againſt the Storm, if it come: The Prophet *Iſaiah* bids us hearken and hear for the time to come. And *Jeremiah* taught the *Jews* whilſt they were in *Judea*, what they ſhould do and ſay when they came into *Babylon*. Iſa. 42. 23.

Min. I ſhall readily (as far as I am able) comply to your Pious deſire, not becauſe my fears keep equal pace with yours, for to me ſtill there is hope in *Iſrael*, as to this thing, but becauſe the conſiderations which ſuch a Subject will lead us to, will be a great advantage to us Living and Dying.

The Method I will obſerve in my Diſcourſe ſhall be this:

I. I will endeavour to ſhew you what ſort of Cauſe it is that will make a Martyr; namely, *To ſuffer for Chriſts Name, and for Righteouſneſs ſake.* Mat. 5. 10. 1 Pet. 3. 14.

II. I will ſhew how a Martyr muſt be qualified as to his Temper and Practice.

III. What promiſes God hath made both of Conſolations, and Supports here, and of rewards hereafter, to his Suffering Saints.

Pariſh. Sir, I am glad we are come to this ſweet Theme, and ſhall attend diligently, praying to God to guide your Tongue for my Direction and Conſolation in the ways of the Goſpel.

Min. Amen.— He therefore ſuffers for Chriſts Name, and for Righteouſneſs ſake,

I. *Who Suffers, for refusing to strengthen the hands of Wicked Men in their Wickedness, by his Consent or Example.*

II. *Who Suffers, for Promoting the Churches Peace.*

III. *Who suffers, for the Exercise of warranted Religious Worship, or refusal of Communion in Idolatrous and Sinful Worship.*

IV. *Who suffers, for contending for the Faith and Truth once delivered to the Saints.*

First, He Suffers as a Martyr, who Suffers, because he will have no Fellowship in the unfruitful Works of Darkness, nor run to the same excess of Riot with others; who Suffers, because he is ready when Sinners intice him, to answer with David, *Depart from me ye Evil doers, for I will keep the Commandements of my God*; is Gods Martyr. For certainly if we Suffer on this account, because we will by our professed obedience to God's Law, give testimony to his Sovereignty, and to the Equity and Excellency of that Rule he hath appointed to his Rational Creatures, we may justly be stiled God's Martyrs. And in particular, if we Suffer, for *Fearing God and the King, and not medling with those who are given to change*, but that in Conscience towards God we retain our Loyalty to our Sovereign, it is a Suffering for Righteousness sake.

Psal. 119. 115.

Parish. But will the Suffering in the Cause of strict Moralities, intitle Christians to Martyrdom?

Min. Yes; For Morality or Conformity to the Moral Law in our Duty to God and Men (for God's sake) is so great a part of the obedience of Faith given to the Rule of the New Creature, that he who Suffers, rather than he will offend against the Moral Law, in Conscience that God who made him, and Christ who Redeem'd him, requires that he should live by that Rule, in order to God's Glory, his own and others good, is God's and Christ's Martyr. And be assured of it, Good Men shall not want occasion of Suffering on that account, especially in such days and places, wherein almost every thing is countenanced, but Piety and Virtue.

Next, If you Suffer for promoting the Peace of the Church, and

and opposing Schisms and Divisions amongst Brethren, you suffer for the Name of Christ; and you cannot want occasion of Suffering if that be your design, so long as the Zeal for or against our *English* Littleisms, flames out at the top of every Chimney.

Parish. Indeed it is easily observable, that those good and moderate Men, who have endeavoured to remove the Fewel of our present Contentions, are as violently assaulted by the fierce Men (the Bigotts on both sides) as if they were the declared Enemies of both the Contending Parties: however I resolve, through the Grace of God, to follow your Example and Doctrine herein, both to pray and strive for the Peace of *Jerusalem*, by all lawful means. For I believe, if I should dye at the Stake for the Profession of the most precious Truths of the Gospel, and yet be a divider of Christ's Church, I should be condemned to be a Firebrand in Hell by the Prince of Peace.

Min. But when I press you to contend for the Peace of the Church, I mean not only the Peace of the particular Society of Christians amongst whom your Residence and Cohabitation calls you to communicate in Publick Worship; But also to promote the Catholick Unity of the Catholick Church, by vertue of which it is, *That every Baptized Christian, Professing Repentance towards God, and Faith towards our Lord Jesus Christ, and bringing sufficient Evidence on Credentials of his Christianity, may, as a Member of that one Body, under Christ the Head, Challenge the Priviledge of Communion in all the Ordinances of Christ with any Society of Christians (or particular Church) where ever he happens to live, or occasionally to come.* For if any Society of Christians shall impale themselves by mutual Compacts, or by setting up other new and unnecessary Terms of Communion with them, so as to exclude from their Communion other Christians cohabiting with them, or coming to them, they are therein Schismatical; especially if those Terms be such as the Neighbor or Stranger Christian cannot comply to without wrong to his own Conscience.

I do indeed judge, that if the Terms of Communion required, though new, and no fewer than Christ hath required to make us Members of his Catholick Church, be such as

I can comply to without Sin, I ought not to disturb the Peace of the particular Church where I am, by a stiff opposing of them, especially if I have sufficiently protested my Right and Priviledge as a Member of the Catholick Church, to have Communion allowed me without such Impoſals: For my Christian Liberty gives me a Latitude *to become all things* (not sinful) *to all men*. And though a particular Church may be Schismatical in imposing such new and narrow Terms of Communion with her, as Christ never imposed, to make us Members of his Catholick Church, yet if I separate causelesly, (that is, where I can Communicate without Sin) I am Schismatical also; so that at the same time a Church may be Schismatical in imposing unecessary Terms of Communion, and a particular Christian may be Schismatical in refusing Compliance to those Terms, if he can comply to them without Sin.

Pariſh. Sir, I thank you; for by this Information you have contributed not only to make easie to me my Compliance to just Ecclesiastical Laws, (which I did something scruple, on conceit that my yielding betray'd my Christian Liberty) but also to enlarge my special Brotherly Love to all Christians as Members of the same Body with me under Christ our Head: and you have given my Conscience a latitude, and my Heart a readiness to join in worship with any Christian, where ever I come, and may be admitted; and to receive readily, as much as in me lies, any Christian to Communion with me, and with that Society of Christians amongst whom I Cohabit and Communicate.

Min. Next, if you suffer for not complying to sinful Worship, such as is forbidden by God, as unworthy to be offered up to his Glorious Majesty, you suffer for Righteousness sake, and the Commands of God, with the examples of the Saints in all Ages will justifie you herein. Nay further, if you suffer for exercising the true Worship of God, either singly, (as *Daniel*) or socially with other Devout Persons fearing God (as the Primitive Christians) did daily and weekly, not forsaking the assembling themselves together, *Heb.* 10. 25. You suffer for Righteousness sake: For God is God, and is to be worshiped, whether man will allow it or no.

Dan. 6. 10.

I speak

I speak not this, as if I thought it unlawful for the Civil Governor, when any of his Subjects shall Assemble in a considerable Number, to require security of them, that they will not under pretence of Divine Worship (like the *Galileans*, whose blood *Pilate* mingled with their Sacrifice) complot the Disturbance of the Publick Peace.

Next, if you suffer for holding fast, and contending for the Faith and Truth once, and at once, *delivered to the Saints*, you suffer for Righteousness sake.

And this hath been, and will be the most general cause of Suffering to the Saints of God: For they are Children of the Light, and of the Truth; and by Publishing and Professing of the Truth, they not only turn others *from darkness to light*, but also *from the power of Satan unto God*; which makes him and his Instruments rage against it.

First therefore, He suffers for Righteousness, who suffers from Athiests, for owning the belief of a God; that is, for professing to believe, That there is a Glorious and Incomprehensible Being eternally existing, unmade and distinct from all things that are made unmeasurable in his Infinite Presence, Infinitely, Powerful, Wise, Good, and All-knowing who made, preserves, and Governs all things, and is to be Feared, Loved, Trusted in, and to be Submited to, Obeyed and Worshiped by all Men and Angels, and to be desired and chosen by them as their Portion and Happiness.

Next, He Suffers on the same good account, who Suffers from *Heathen* and *Polytheists*, for professing to believe there is One onely God; and thus some amongst the *Jews*, yea, and amongst the *Heathen* (as *Socrates*) and thousands of the Primitive Christians Suffered, and are Martyrs of God; yet they were by the *Polytheists* reputed *Atheists*, because they denied their false Gods.

Next, He Suffers for Righteousness Sake, who Suffers from *Materialists* or *Hobbists*, for professing that God is a Glorious Spritual Being, free and unconstrained by any natural or fatal necessity, who is every where intire, and not divided into parts, *Working all Things according to his own Will*. And indeed *Hobbism* (or *Hylotism*) is but a blanched and disguised *Atheism*, and is the Pander to all sensual Lusts,

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Lusts, and the Canker of Loyalty, and incourager of Rebellion.

Next, He is God's and Christ's Martyr, who Suffers for the *Arrian* or *Socinian*, for professing to believe, according to the Revelation of God concerning himself, that the glorious Godhead, through its infinite Perfection, subsists in Three, *Father*, *Son*, and *Holy Ghost*; owning that Unite, and undividing Communion of Essence, do each of them imply Perfection, and are a way of Subsistence proper to the Godhead, and as incommunicable and unparallel'd in the Creatures, as his Eternity of duration, or the immensity of his spiritual Presence are.

And Thousands of Christians thus Suffered of Old under the *Arrians*.

Next, He is a Martyr of Jesus, who Suffers from *Jew*, *Mahometan*, *Heathen*, or any other Infidel, for professing to believe, *That Jesus conceived by the Holy Ghost, and born of the Virgin* Mary at *Bethlehem*, in the time of *Augustus Cæsar* the *Roman* Emperor, brought up at *Nazareth*, and Crucifi'd under *Pontius Pilate* the Roman Governor in *Judæa* at *Jerusalem*, was the *Promised Seed of the Woman*, the *Man from the Lord*, the same that should comfort Mankind against the Curse, the Seed of *Abraham*, the *Shiloh* of *Judah*, the Rod and Branch of the Root of *Jesse*, the Son of *David*, and he of whom the Tradition was to the Fathers of Old, that he should *Break the Serpents Head*, and overthrow the design of Satan for man's destruction, and of whom the Prophets prophecied, *That in him all Nations should be Blessed, and he should be a Covenant to all People, and bear our Sins, and have the Chastisements of our Peace laid on him*; that is, that he should, as a Mediator betwixt God and Man, Seal a new Covenant to us in his Blood, wherein God promiseth pardon to the Penitent Believer, and grace to the humble Supplicant, and peace to the Contrite, and glory to the persevering in Faith and Holiness, and that his Death is the onely Propitiation for our Sins, and that he accordingly dyed for our Sins, and confirmed thereby the Covenant, and *rose again the third day, and ascended into Heaven, and sitteth on the right hand of God*, being exalted even in his Humane Nature above the highest Angels,

Gen. 3.15. Gen.4.1. Gen. 5.29. Gen.22. 18. Gen.49. 10.

Angels, and that he is God, the Word and Wisdom of the Father Incarnate, and is appointed to be the *Judge of the quick and the Dead*; and that there neither is, nor was, nor shall be any other *Name under Heaven* by which Sinners may be saved, but the Name of *Jesus Christ*.

A Christian may meet with Sufferings also from other Sects, but the main Sect and Heresie against which I perceive you desire to be fortified, is that of the Papists, from whom ten thousand times ten thousand of the Saints of God have suffered, for owning the Faith *once delivered to the Saints*; and that Whore sitting on the Scarlet Beast, hath made her self drunk with the Blood of the Martyrs of *Jesus*; though (as I said before) I believe many of our *English Papists* to be of a more debonaire temper at present. Rev. 17. 6.

Par. It is indeed my chief desire to be fortified in suffering in opposition to *Popish* Errors, though your accounts about other Sects redound also to my Advantage.

Min. You suffer therefore as a Martyr of Jesus, if you suffer because you own that God, since the writing of the Scriptures hath appointed them to those who have them as an intire rule of Faith in all things, which God hath by Revelation made known concerning the way in which he will carry on Sinners to Salvation, and that it is the *Code* or Body of all the Laws and Institutions of Christ to his Church: But if you please, I will speak of this a little more largely.

Parish. Yea Sir, I desire you would, because I find that it is pleaded, that once the Faith of the Patriarchs, and so also of the first Christians was built upon Oral Tradition and Catechetical Institution.

Min. You say right, the Patriarchs Doctrine of Faith, about the Creation of the World, about the Fall of Man, about the promised Seed, and about Sacrifices, Tythes, the Patriarchal Sabbath, and Marriage, was at first delivered by Oral Tradition, and derived by Catechising from Father to Son: But after that the Nations had corrupted the true Doctrine, and Adulterated the Tradition, it pleased God to inspire *Moses* to write all that Traditional Doctrine common to all Mankind, and also what was peculiar to *Abraham*'s Posterity, so that no part of the Traditional Doctrine necessary

The Patriarchal Sabbath was our Sunday changed to Saturday to the *Jews*, on occasion of the sending Quails and Manna.

ceſſary to Salvation was left unwritten: And the Prophets afterwards having more particular Revelations about the time, place, and other circumſtances of the Conception, Birth, Preaching, Miracles, Death, Reſurrection, and Aſcenſion of the promiſed Seed penned them likewiſe: So that the great Tradition that the *Jewiſh* Church was to derive down from Generation to Generation, was the writings of *Moſes* and the other divinely inſpired Penmen as the intire Rule of their Faith in the Meſſiah to come. So alſo what was neceſſary to be believed of what our Lord Jeſus Chriſt (come in the Fleſh) Taught and ordained, did and ſuffered, is intively collected in the Scriptures of the New Teſtament, and no Doctrine of Chriſt neceſſary to be believed, nor Inſtitution of Chriſt neceſſary to be obeyed, is left out of the ſaid Holy Writings to be derived down by Oral Tradition, and therefore it is an intollerable injury done to Chriſtians; to deny them the liberty of Reading the Scriptures in their own Tongue.

And an abominable Cheat is put upon the Chriſtian world, in pretending that Part of the Rule of Faith, is left to be derived down by the Churches Tradition; yea ſo, that what Doctrine was not defined by the Church (that is, the Pope or Council or both) to be *de fide*, and part of the Tradition to day, may yet be ſo to morrow, and ſo be made then neceſſary to Salvation, which was not neceſſary before.

Pariſh. I apprehend now the good warrant we have to ſtick to the Scriptures as the only and intire Rule of Faith, and I hope, by the grace of God, I ſhall not forſake that ſure Word: But (Sir) ſtill if we yield (what the *Romaniſts* claim) that there is appointed by God an Infallible Judge of the ſenſe of the Scriptures, to whoſe definitions all are bound to conſent, our Rule would be no Rule to us, without the concurrent judgment of ſuch an Authentick Interpreter.

Min. But it can never be proved, that Chriſt hath appointed ſuch an Authentick Interpreter of Scripture, and infallible Judg of Controverſies: And beſides, the ridiculous perverting of Scripture by Popes, to bolſter up this and their other pretenſions is ſufficient evidence to any man that will uſe his eyes and his reaſon, that the Pope is no ſuch Judge.

And

And indeed if Gods Spirit cannot ſpeak plain in his Word but he muſt need an Interpreter, how can the Pope or Church ſpeak ſo, but they muſt alſo need an Interpreter, and that Interpreter muſt need another Interpreter, and ſo on *in Infinitum*.

Therefore we believe the infinitely Gracious God hath ſo made known his mind about Mans Salvation, in his word, that no man who prays to God, earneſtly and humbly for the aſſiſtance of his Spirit, and uſeth ſerious attention and pondering of the Scripture, comparing Scripture with Scripture, and applies himſelf to the help of learned and pious Men and Miniſters, when he needs the ſame, can dangerouſly err in neceſſary points of Faith, and yet learned Men and Miniſters convince him of the ſence of Scripture who ſeeks their aſſiſtance not in the ſtrength of their Authority and infallibility, but in ſtrength of that Light in which they are inabled by God to repreſent the Truth. But I muſt not inlarge upon this Head, I refer you, if you need farther ſatiſfaction, to what the Reverend and Learned Dr. *Stillingfleet*, Dr. *Tillotſon*, or Mr. *Poole*, in his Nullity of the Roman Faith, Mr. *Baxter* and others have writ upon this Subject.

Pariſh. I am well ſatisfied, I pray you proceed.

Miniſt. Next, you are warranted to bear Teſtimony, even unto Blood, againſt the *Popes Supremacy*, challenged over the whole Church: nay, in a manner over the whole World. And that you may be ſatisfied that ſo you ought to do, conſider that the *Pope* claims no leſs than theſe Prerogatives following.

Firſt, That he, as Saint *Peters* Succeſſour and *Chriſts* Vicar, is the Head of the *Catholick* Church on Earth, and the firſt Subject of all Eccleſiaſtical power: So that whatſoever Power of Order or Juriſdiction any Biſhop, Presbyter, Lay-Chancellour, or other Official doth exerciſe, is derived (ſay the *Romaniſts*) from the *Pope*. That he can diſpence with Vows and Oaths, grant Pardons and Indulgences: yea, if he decree Vertue to be Vice, or contrarily, none are to queſtion it, nor doth any Appeal lye from him. Nor can any Prince or State, or Church, conſtitute any Order, or reform any abuſe in matters Eccleſiaſtical, but by delegation from the *Pope*.

That he as Christs Vicar (who is King of Kings) may depose Kings for Heresy, or for favouring Hereticks, or for any Male-Administration or other pretended unfitness of the Person to Govern. That he can absolve Subjects from their Oaths of Allegiance, and give to whom he will the Empires and Kingdoms of the Earth, and the Glory of them, as the Divel, *Matth.* 4. said he could do. For thus *Popes* have practised in this part of the old world oft, and in the new also, *Pope Alexander* 6th, Giving *Peru* and *Mexico* to the Kings of *Spain* and *Portugal*.

Parish. If this be his claim, then every one is warranted to oppose it unto death; it being such an abominable usurpation of an Authority that Christ never gave, and a most unsufferable incroachment on both the Civil and Religious Rights, both of Princes and private men, both Christians and Heathen; And he is a Traytor to Christ, and a betrayer of his own and others Rights who yeilds to it; and me thinks there is nothing in Popery of more dangerous consequence to be yeilded, and yet nothing more groundlesly challenged; nor that can more prejudice unconverted Heathen Princes against Christianity than this Doctrine, *That they who before were Supreme, must be Subordinate to the* Pope *when they turn Christians*. For first, It can never be proved that Christ gave any such power to St. *Peter*, or if he had, it cannot be proved that St. *Peter's* personal priviledges are derivative to his Successours; nor yet that the *Pope* of *Rome* is his Successour, rather than the Bishop of *Antioch* or *Jerusalem*; no, nor yet can it be proved that the present *Pope* is the rightful Bishop of *Rome* by uninterrupted Succeſs, when from St. *Peter*, as they claim, there having been so many Heretical, wicked, Schismatical, and Simonaical Persons who have possessed that Seat.

This and more I remember you told me was said against it by the very humble, learned and pious Dr. *Barrow*, late Master of *Trinity Colledg* in *Cambridg*; in his absolute and incomparable discourse on this Subject. But I pray you give me a reason why all the Kings of the Earth do not rise up against the *Pope* in defence of their own and their Subjects Right.

Minist.

Minist. The Scripture tells us, *Rev.* 17. 2. They are made drunk with the Wine of the fornications of the great Whore, and intoxicated with the pompousness of her superstitious Worship, and the loosness of the Doctrines that indulge both their Lusts, Ambition, and Cruelties. But besides, the Popish Princes make use of the *Popes* Authority, sometimes for quelling their Rebellious Popish Subjects, sometimes to palliate their incestuous Marriages, sometimes for fleecing of their Clergy whom they have suffered first to fleece their People; sometimes for confiscating the Estates of whole Orders (as of the Knights Templers) and seizing the Revenues of *Monasteries* and *Abbeys*; wherein the *Pope* always is a sharer, and sometimes to countenance by his Bulls, their Invading and Usurping others Kingdoms. But I will proceed, there are abundance of other Popish errours, for opposal of which a Christian may warrantably suffer; such is that Schismatical Doctrine, that there is no Salvation but to those that are of the Romish Communion; such also is their praying to Saints and Angels, and worshipping Images; such also is their Doctrine of Merit, Purgatory, Pardons, and Indulgencies: But no one Doctrine is fuller of errours and absurdities than their Doctrine of Transubstantiation; for denial of which many thousand precious Servants of God here in *England*, and other where, have suffered death: And how can any assent to the Doctrine of Transubstantiation, as the Doctrine of the Gospel, who understand the meaning of it? Which is, that the substance of the Bread and Wine in the Sacrament, is turned into the very substance of the Body and Blood of our Blessed Saviour, which then the Priest offers up to God, as a propitiation for the sins of the Quick and Dead.

Which absurd Doctrine, First, is contrary to our Sences of both Seeing, Feeling, Smelling and Tasting, (and consequently takes away the credit of all Gods true Miracles) for still we see and feel, and taste, and smell Bread and Wine; nay, If my Sences may be deceived, What security have I that I read in the Scriptures these words, *This is my Body*; next, it contradicts our Reason, that our Saviours Body should be in so many hundred places at once, as there are

Masses Celebrated at the same time in all parts of the world; Nay, and as many Bodies of Christ in the same Church, Chancel, or Parlor, as there are Minute and small separated Pieces and Particles of the *Species* of Bread and Wine; for so the latter *Romanists* teach, that every piece broken off is an entire Body of Christ: Though the first Inventers of *Transubstantiation* in the *9th Century*, and so onward, for almost three hundred Years, taught, that the whole Loaf Consecrated was turned into one Body of Christ, part of which Holy Body was broken off, when part of the appearances of the Consecrated Elements was broken off from the rest, as the Learned Doctor *Burnet* well observes in his Fast Sermon, *Decemb.* 22. 1680. *page* 22.

And it is a Doctrine contrary to Scripture also, which affirms, Christ's Body to be in Heaven, and is also opposite to the very design of Christ's Institution of that Sacrament, as the Scriptures give us an account of it.

For Christ's declared intention of that institution, was to bring his Death to our remembrance thereby, and to shew the Lords Death till he came; and by that remembrance of it, to stir up in us the same Affections and Resolutions, and the Exercise of the same Graces which would have been fit for a pious believing Penitent to have taken up and exercised; If he had stood by Christs Cross when he suffered, and seen the wounds made in his most precious body, to redeem us from the curse due to our sins; namely, Sorrow and Humiliation for sin, Faith in Gods Mercy in Jesus Christ, devout love and thankfulness to him that redeemed us with his Death, with solemn renewal of our Baptismal vow to live to him and his Glory, who bought us with the price of his Sons Blood; and by receiving of that Symbol of the Unity of Christs mystical Body, (for we being many are one Bread and one Body) we protest our Unity and Love to and with all the members of Christ.

Now, How contrary the Doctrine of *Transubstantiation* and its *appendages* are, to this institution of Christ, and the design of it, will easily appear to any that considers it. Besides, what reason have we to think that God would put it into the power of an ignorant or wicked Priest to work

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with four words *, ſpeaking ſuch a Miracle as the like is not Recorded in Scripture; Namely, to turn a multitude of little Wafers into ſo many Bodies of Chriſt, and at the ſame time to deceive four of our Sences, which no true Miracle ever did. Nay, obſerve there never was a Miracle mentioned in Scripture to be wrought to bring a matter of Fact to remembrance, (as the deſign of the Sacrament is remembrance) except we will call a Lot a Miracle. But obſerve yet further; what an horrid thing the *Papiſts* ſuppoſe of our Saviour himſelf; namely, that he at his laſt Supper did Crucify and Break his own Body; nay, break it into twelve ſeveral Bodies, (ſuppoſing the Communicants were ſo many) and that many hours before, his Crucifiers did nail it to the Croſs.

* *Hoc eſt corpus meum.*

Pariſh. You have ſufficiently convinced me, that I ought to bear Teſtimony, even unto the Death, againſt the errours and Idolatry of the *Maſſe*, and *Tranſubſtantiation* therein pretended; and I hope if it ſhould be my Lot in a *Popiſh* Countrey to meet in the Streets their Breaden Idol, I ſhould by the Grace of God, not fall down and Worſhip it, though I knew the Idolatrous Rabble would beat out my Brains. Indeed I think I ought, if I have the warning of their *Sacred Tingtang*, to turn out of the way of their unbloody Sacrifice, their Holy Hoſt, (as they call it) not out of fear, but becauſe I will not Provoke the Idolaters to make a Bloody Sacrifice of me, and ſo draw the Guilt of innocent Blood upon their own Heads.

Miniſt. You ſay well, for we are not to provoke Perſecutors to ſin, though we muſt couragiouſly ſuffer, rather than comply to their ſin and Idolatry.

There is one other Popiſh Principle that we ought to bear teſtimony againſt, even unto ſufferings, and it is this, That the Church hath a power to impoſe upon mens Conſciences what ſhe pleaſeth, and her Children are bound to obey her; not from the Evidence of the expediency, or neceſſity of the thing commanded, but from the Authority forſooth of the Church commanding, which is a Uſurping upon the Prerogative of God himſelf, to whom alone it belongs to command indiſputable obedience. I may indeed, for peace ſake,

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or for fear of wrath comply to the commands, which to me *bona fide*, seem neither necessary nor expedient; provided they do not appear sinful. But for the Church to command obedience (blind obedience) meerly *pro imperio*, is to seat it self in the place of God.

And indeed, this is the master vein of Popery, running through not only the main Body of Papists; but also every religious Order and Society amongst them; To whom it is as sacred to obey what their Church or Superiour commands without disputing, as to obey God and Christ in what he commands. This therefore is another piece of their Idolatry, setting up their Church or Superiours in the place of God.

Parish. Sir, I shall not call you to more instances, being assured that in every suffering of the Martyrs of *Jesus* under the Whore of *Babylon*; one of these, or all these are the Ingredients in their Accusation, that they deny the Churches Traditions, and Infallibility, and Authority, and the Popes Supremacy, and Transubstantiation, which they call the real presence ignorantly, and slanderously imputing to us that we deny the real presence of the Body and Blood of Christ, because we deny their senseless fiction of Transubstantiation.

But I long to hear you discourse of those other two excellent Heads; Namely, of the qualifications of a Martyr, and of the supports and rewards he may expect.

Minist. Indeed (Sir) I longed to come to them my self, as knowing they are speculations, yeilding ten times more sweetness than the controversal part of the discourse: because we could not treat on that without reflexion on others wickedness or errour; which is no pleasing prospect to humble and charitable Persons: But the rest of our way will be all beset with the fragrant Graces of Gods Spirit, and the Fruit-bearing Trees of his rich and precious promises; I shall proceed therefore,

1. He is very ignorant of the nature of God, who thinks God stands in need of a vile and profligate wretch (living yet in the practise of known sins) to assert the cause of his holy truth, for his praise is in the Congregation of his holy

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ones, and dear in his ſight is the death only of his Saints. But he putteth away the wicked of the Earth like droſs.

Firſt, Therefore none are fitted to be Martyrs but ſincere Mourners for their former ſins. When thunders and Storms are without, and ſwelling Winds are in the Bowels of the Earth, there muſt needs be a terrible Earth-quake; So he, that is called to ſuffer for the truth, and hath the Enemies of truth raging and menacing without him, and conſcience accuſing him within; that he is not only an high tranſgreſſor, but a careleſs neglecter of ſeeking his peace with God, can never confidently dye in the beſt Cauſe. When the *Philiſtines* were coming upon *Saul*, 1 *Sam.* 13. the careleſs man then is awakened by his own terrours, and cries out verſe 12. the *Philiſtines* will now come down upon me to *Gilgal*, and I have not made Supplication to the *Lord*; ſo will Conſcience ſay to the impenitently careleſs; how dareſt thou venture thy Life in the cauſe of that truth thou haſt neglected to obey, never ſeriouſly ſearching thy heart and ways, never ſincerely mourning for thy ſins, never applying thy ſelf by earneſt prayer to the mercy of God in Chriſt. I do not deny, that a man who is under great fears and doubts, having for ſome conſiderable time been earneſtly ſeeking Gods favour in Chriſt, prizing his loving kindneſs more than life, may make a couragious Martyr; for ſuch an ones thoughts will work at this rate, Lord thou knoweſt how I have longed for thy Salvation; though therefore I yet walk in darkneſs and ſee no light (only a little dawning of hope appears) I will not ſet my Comforts at a greater diſtance from me by a cowardly betraying of thy Cauſe, whether therefore thou pleaſe to lift up the light of thy countenance upon me or no, yet will I truſt in thee, and live and dye to thy to thy Glory, knowing that duty is my work and muſt be my care, and comfort is thy free gift, and it coming at any time or in any degree, is both more and ſooner than I deſerve, as ſaid the three Children, *Dan.* 3. 17. we know our God can deliver us, but if he will not, be it known unto thee we will not ſerve thy Gods, nor worſhip the Golden Image which thou haſt ſet up, ſo ſaith the humble penitent; God can make the bones which he hath broken to rejoyce, but

Pſal. 149. 1.
Pſal. 116. 15.
Pſal. 119. 119.

however

however I will not depart from him, nor betray that truth he calls me to own. This is one of the *Greaves* or *Boots* mentioned, *Ephes.* 6. 15. For amongst other parts of the Spiritual Armour, the *Apostle* exhorts to have their feet shod with the prepraration of the Gospel of peace, the preparation of it according to the Doctrine of Saint *John Baptist*, Christs forerunner, is Repentance, *Matth.* 3. 2. *Repent, for the Kingdom of Heaven is at hand*: But he that is yet a careless impenitent, hath no *Boots* or *Greaves* on, but his naked Feet are subject to be wounded with the Gall-traps of his Enemies: when Conscience tells him, that according to the Tenor of the Gospel, he is in no capacity for peace or for pardon, and his Enemies without (suppose Heathen) tell him he shall perish here and hereafter as an Enemy to the gods, or Popish persecutors curse him solemnly with Bell, Book, and Candle, to the Fire of Hell, as well as to the Flames here, and forbid the people to pray for them, (as they did in Queen *Marys* days prohibit all to assist the Martyrs so much as by a prayer for them) how can such a one dye courageously? But still I must take heed of discouraging any sincere, though late penitent; for I do not question, but as our Saviour received the penitent Thief upon the Cross, so some have entred profane wretches into Prison, who yet have had such conviction of the preciousness of the truth they were urged to renounce, that they durst not deny it, and have come out to Execution sincere penitents; nay, it may be, rejoycing through hope, and have died happily; yea, comfortably in the Lord: But serious repentance, and sorrow founded in serious search of our ways and heart, sooner or later, is a necessary qualification for a Martyr of *Jesus*.

Ephes. 6. 14, 15, 16, &c. Is chiefly referred to in collection of the qualifications of a Martyr

Secondly, So also is mortification necessary, that is, that the Martyr hath endeavoured faithfully to subdue every lust in himself, and to cleanse himself from all defilements of Flesh and Spirit, perfecting holiness in the fear and love of God; for God will not receive a polluted Sacrifice, though offered with the Fire of his own Altar; nor can such expect the assistances of Gods Spirit, who have grieved that good Spirit, by wilful allowance of themselves in known sins, not denying their lusts.

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One living lust is like a potent opposite party in a Garrison that will weaken the hands of the Defenders, the Conscience of being under the power of one ruling Sin, will cut the Sinews of our courage, and God will say to such, as *Psal.* 50. *Why takest thou my Law into thy Mouth, seeing thou hatest to be reformed?* Why offerest thou to fight my battels against the adversaries of my truth, seeing thou fightest against my self, obeying the adversaries of my honour, thy lusts?

This is the other Boot or Greave of the preparation of the Gospel of Peace, which according to St. *John Baptists* Doctrine is prepared for by reformation of our hearts and lives. *Luke* 3. 5. 'Let every valley be filled, and every mountain be 'brought low, and the crooked be made straight, & the rough 'ways be made smooth; let the low groveling, worldling, and filthy sensual fill up the Valley, setting his affections on things above, and every Proud and Ambitious person bring his thoughts low, minding Gods glory not his own, and every crooked cunning deceiver get a strait Spirit in simplicity and godly sincerity, and every angry and revengful person make the rough ways smooth by endeavoring to obtain a Spirit of meekness and kindness; and then both feet are shod with the preparation of the Gospel of peace, and God will both receive and assist such in the conflict for his truth and glory: And as *Rom.* 12. 1. They can confidently present their bodies a living holy Sacrifice acceptable to God, which is their reasonable (rational) service; whereas an unmortified person in whom brutish lusts do yet raign, if he dyed in a good cause, yet offered up a brutish unreasonable Sacrifice, no way acceptable unto God.

Thirdly, The Christian must take the sheild of Faith, that is confidence in Gods promises of assistance and supports in the day of his Tryal, *Ephes.* 6. 16. He must be assured that Gods goodness and faithfulness will never suffer him to fail who flyes for refuge to his grace and mercy. Thus saith *David*, 'By this I know that thou favorest my righteous cause, 'seing mine enemy doth not Triumph over me, and as for 'me, thou preservest me in mine integrity. Thus saith St. *Paul*, 1 *Cor.* 1. 8, 9. *Christ will confirm you unto the end, and keep you blameless to the day of our Lord Jesus Christ*, or in the day of *Psal.* 41. 12.

Christ, that is emphatically the day of suffering for Christ, and will confirm you unto the end. The Christian *Matron* falling in Travel of Child-birth in the Prison, cryed out in her strong pains, and was thus assaulted by the *Jaylor*: If, saith he, you cannot bear those pains without such outcry, how will you be able to bear the torments provided for you? She answered, These pains I suffer as the burden lay'd upon our Sex for the sin of our first Mother; but in that conflict I shall have the assistance of his grace, which is able to preserve me through faith against every evil work, and his grace shall be sufficient for me. Thus the Victory by which we overcome the world is our faith.

Fourthly, Who ever will be a couragious Martyr must have full assurance of the goodness of his Cause, that it is the truth and way of God and Christ, (for which he suffers) and worthy of all his suffering for it. This is that girdle of Truth, *Ephes.* 6. 14. As a girdle or belt not only strengthens the loins, but by compacting and compressing the Muscles of the back, gives an advantage and tightness to the cords or sinews of even the hands and feet also; so the assurance that it is the cause of God for which we stand, will make us confident that we shall not be confounded; whereas but to doubt of our cause, looseneth all our powers of Spirit and courage. Thus the Apostle prays for his *Colossians*: *Col.* 2. 2, 3, 4. *That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge.* *Col.* 2. 2, 3, 4.

The great cause maintained by the Apostolical Christians against the *Jews*, was the Mystery of God, and of the Father, and of Christ; that is, that the infinite goodness and wisdom of God of old had carried on the Salvation of the Ancient Fathers of the world, in the same way of Repentance and Faith in his mercy, through the mediation of the promised Seed, that ours is now carried on since Christs coming in the Flesh.

Now had any doubted whether this way of Salvation Preached by the Apostles, and received by the Churches, was

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the truth of God, or questioned whether it was all of a piece with the old method of bringing Sinners to glory, how could they have suffered confidently in the cause? For staggering betwixt two opinions, whether the *Mosaical Law*, or Repentance towards God and Faith toward our Lord Jesus Christ, was the way to justification, they would have been unstable in all their ways. But being assured that there was but one name and way of life, Jesus Christ the same to day, yesterday, and for ever; they had a full assurance of understanding, which is the *Girdle of Truth*, necessary to gird up the loins of the Martyrs mind.

I do not say a Christian must be able to answer all the subtle Fallacies and Sophisms of the Adversaries of the Truth, but he must be assured that notwithstanding all their Cavils, it is the truth of God for which he appears: And that he is assured of, because he finds it works effectually in him believing it, purifying his heart by the faith of it, incouraging his hope and increasing his love to God and Christ and all good Men (yea to all Men) for Christs sake; and what works so, cannot, he is assured, be other than the Truth of God.

A mean-bred man who should hear a Sceptick dispute whether the snow was white, arguing that the water from whence it comes is black, and therefore the effect must be as is the cause, yet would not however be brought to disbelieve his eyes: but would continue confident the snow was white, as his sight represented it, for he found the effect of that whiteness in dispersing his visual Rayes and Spirits. Such an assurance must every suffering Christian have of the Truth for which he suffers, and that it is the true grace of God wherein he stands, and for which he stands, and therefore an ignorant unstudied Christian can hardly make a Martyr.

Fifthly, Whoever will be a Martyr must have his heart ingaged in a sincere design to promote Gods glory both by doing and suffering. This is that Breast-plate of Righteousness and Sincerity, *Ephes.* 6. 14. which gives courage to a suffering Saint: For if there be any Hypocritical design of seeking Reputation to our selves, or bringing credit to an

espoused Faction or Party, it flats our courage: but the single eye makes the body full of light and heat also.

On this account it was that the Primitive Christians in times of Persecution received the Eucharist so frequently, (in St. *Cyprians* time, in the Decian Persecution, they took it daily) thereby renewing their Baptismal vow to live and die to Gods glory, if called to it; As when some great Battle was expected, the *Roman* Generals used to renew the *Sacramentum Militare*, the Souldiers Oath, *That they would not disobey*, nor forsake their General, their Imperator: So that who ever hath not frequently and seriously Consecrated himself to God, to live and die to him, will hardly make a Martyr; that being an ingagement he never devoted himself unto.

Sixthly, A Martyr must have right apprehensions of the Wisdom, Goodness, Justice, and mercy of God, in suffering the rod of the wicked to light upon the Lot of the Righteous, there being some Chaff to be winnowed away; some miscarriages even amongst the Professors of the Truth, that stand in need of reforming. And therefore judgment begins at the House of God, 1 *Pet.* 4. 17. He that would be a courageous sufferer, must be throughly perswaded that God doth all things wisely and graciously, that therefore there is some scandalous sin or some divisions which is to be purged out.

Thus when the Sheep are apt to run into low and miry places, or to straggle at a distance from one another, or to push and smite one another, the Shepherd sends in the Dog, and rectifies all presently. So when Christians stray into ways of sensuality, or causelesly separate from one another, or persecute and vex one another for little differences, it is both Justice and Mercy in God to let in a common Enemy upon them to teach them to live better and love one another; and when this purifying is accomplished by Gods refining fire, the Martyr is confident that God will give their cause (the Righteous cause of Truth) to have dominion in the morning. He therefore who questions either the wisdom or Justice or goodness of God in permitting persecution, or that can think that God remits of his care of the Church, so as to let

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the gates of Hell prevail against it, will not be a couragious Martyr. Thus the excellent Bishop *Jewel* said in Queen *Mary*'s days, It is but a storm it may wet our Coats through, but it will wash them also and will soon be over.

King *Edward* the sixth's Reformation of the Doctrine and Worship of the Church of *England* is just matter of praise and Thanksgiving to God even to this day: But still the Primitive Church Discipline, under the management of the Diocesan Bishops with their Assistant Colledges of Presbyters, in the presence of the Christian People (the Brethren) to remove Scandals out of the Church, was not restored, as our Church complains in the preface to the Commination. So that God did not mistake the state *of his Church*, in sending Queen *Mary*'s persecutions to refine the Spirit of the English Protestants. And that the same may stand yet in need of further winnowing by Gods fan will hardly be denied by any pious and considerate Person; though still I hope God will not let us fall into the hands of the Men of his indignation, but stir up the Spirit of our Governours to take effectual course for the Reformation of our *Lives and Manners*.

Seventhly, A Martyr must be one enabled to prefer the Glory of God, and the cause of his Truth before all Concernment for Friends and Relations.

Many a Man can more easily die to himself, than to his dear Wife, and Children, and Friends.

Our Saviour therefore protests, *Matth.* 10. 37. *He that loveth Father and Mother more then me, is not worthy of me:* nay he asserts, *Luke* 14. 26. *that if he do not hate Father and Mother*, &c. *he cannot be his Disciple*. Not that Religion makes us unnatural but as the Sun puts out the shining of the Stars by its overpowering light, so the fervent love of God in a Christian prevails so intirely over natural affections, that the same seem in comparison to be quite extinguished. Thus that resolute Christian of old expressed himself: *If my Father* (said he) *who begot me, and my Mother who bare me, lay prostrate on the threshold of the Prison, to beseech me to deny Christ, rather than leave them in their old Age, to an unkind and churlish World, I would tread on the Loins that begat me, and the Womb that bare me, and go out into Christ* bear-

Per calcatam iremPatrem, per calcatam Matrem.

bearing his reproach, *Heb.* 13. 13. The Devil and wicked Men know that natural affection is a tender part, and they will pinch us there, and if our hearts be not fortified with the Breast-plate of Faith and Love, they will prevail against us. But when we can truſt God with our Friends, and love God above them, then we are fitted to be Chriſts Souldiers.

An Heroick example of this we have in the Mother, and ſeven Brothers ſuffering under *Antiochus*, 2 *Mac.* 7. 29. What couragious expreſſion is that of the Mother to her youngeſt Son, *Fear not the Tormentors, but being worthy of thy Brethren, take the death, that I may receive thee again in mercy with thy Brethren.*

Eighthly, A Martyr muſt be one who hath not himſelf been a Perſecutor of any of the ſervants of God; or if he have ſo been, he muſt be a ſerious Penitent, and profeſs his Repentance for it before the Church and the World. Now a Man may be a Perſecutor of the Saints out of ignorance, and miſtaken zeal, thinking therein to do God good ſervice, reckoning the Religion of the Perſecuted to be Hereſy; and thus did St. *Paul*, and this I Charitably believe do ſome ignorant and zealous *Papiſts*. But then obſerve ſuch Perſecutors are very regular in other regards, and can profeſs as St. *Paul* did, *Acts* 23. 1. *I have lived in all good Conſcience before God until this day.* And ſuch Perſecutors have found mercy, and been converted, and owned their Repentance for that furious zeal, ſo contrary to the Spirit of Chriſt, who came to ſave not to deſtroy Mens lives; yea ſome of them have been honoured by God, to be called to ſuffer for the Truth which once they perſecuted.

But all Perſecutors are not acted by that principle, ſome directly out of a ſpirit of prophaneſs have perſecuted good Men: And ſuch Perſecutors are all Vitious, Debauched Drunken Dammee's, who ſeldom pretend to any thing of zeal for God (for he is not in all their thoughts, nor in their mouths, further than their Oaths and Curſes come to) but zeal for the Law of the Land, or the Conſtitutions of the Church forſooth; when really they regard no Law of the Land, or Conſtitution of the Church, but only pretend the ſame, in order to the Vailing the bitterneſs, and Malignity of their ſpirits againſt all ſerious Piety.

Other

Others there are who, perſecute goodmen, out of a worldly and covetous humour, that they may gain by Informations, Plunder, *&c.*

Now I dare not limit the Efficacy of the grace of God, but I have not to my rememberance, either heard or read of any ſuch Perſecutors of a prophane, or Worldly Temper, who have been converted, and honoured with the Crown of Martyrdome.

But as I ſaid before, if ever you have perſecuted good Men, though out of a miſtaken zeal for God, be ſure you repent and own your Repentance, or expect not an aſſiſtance in your own day of Tryal. The ſtory is remarkable about the Controverſy, in King *Edward* the ſixths days, about Biſhops and Prieſts garments, Holy Biſhop *Hooper* and Holy Mr. *Rogers* ſcrupled conformity therein, the ſecret *Popiſh* Biſhops inflame the Conteſt, and Holy and Learned Biſhop *Ridly* is ingaged hotly to diſpute the matter againſt *Hooper*; and *Hooper* is impriſoned, as a wilful and obſtinate Perſon, who would not receive Information. But when *Ridly* and *Hooper* were both impriſoned for Religion in Queen *Mary*'s days, with what lowlineſs of Spirit did Holy *Ridly* confeſs his too zealous efforts in that Controverſy. The Letter is extant in Mr. *Fox*'s Acts and Monuments.

"My dear Brother (ſaith he) I underſtand we throughly "agree, and wholly conſent together, in the ſubſtantial points "of our Religion, againſt which the World now ſo furiouſly "rageth; however in time paſt in certain circumſtances of "Religion, your wiſdom, and my ſimplicity have a little "jarred. Now be aſſured that even with my whole heart, "(God is my witneſs) in the bowels of Chriſt I love you in "the Truth, *&c.* Bp. *Ridleys* Letter, to Bp. *Hooper*

O what a beauteous luſtre and lovelineſs hath this profound humility and fervent Brotherly love, above all the ſharpneſs of wit and cloſeneſs of arguing, that any can ſhew in theſe Petit Controverſies! If therefore you have harmed your Brother, who holds the Foundation with your ſelf, for ſuch mean ſuperſtructures, kiſs the wounds you have made, own your Repentance to your injured Brother and to the

Church

Church of God, as ever you expect ſupport in the day of your ſufferings.

Ninthly, Therefore it is neceſſary that the Martyr be rooted, and grounded in love and charity, which implies love to God and to his Church, and to the Martyrs very Enemies.

Obſerve that I do not make love and charity, any part of the Spiritual Armor, for it is indeed the very life and ſpirit of the new Man: So that as the beſt Armor in the World put upon a Coward, would not inable him to attempt a Combat, or overcome therein, ſo if it was poſſible that a man ſhould be aſſured of the Truth and Goodneſs of his cauſe, and thereby had his loins girt with Truth, and was expert and nimble at the wealding the Sword of the Spirit, (the word of God) yet if he had not love and charity to fill all the Nerves of the inward man, and to give Spiritual ſtrength and vigor, he could never make a Martyr. Therefore, 1 *Cor.* 13. it is made ſo neceſſary, that giving our body to be burned without it, is reckoned nothing.

Firſt, Therefore the Martyr muſt love God with all his Soul, for this love only is ſtronger than Death, and neither Perſecution nor diſtreſs nor Sword can overcome it. This I have ſpoken of before, and unqueſtionably if Gods Spirit (who alone knows Mens hearts) ſhould write the Univerſal Hiſtory of all the Martyrs, from the Righteous *Abel* to this preſent, there would not one be mentioned as ſuch, but would have this Teſtimony, that the Love of God and concernment for his glory, was the ruling affection in his Soul.

The ſecond branch of Charity, is love to Gods Church, or an affectionate concernment for the eſtabliſhment of our Brethren in the Faith. Thus, *Phil.* 1. 14. St. *Paul* rejoyced that his bonds and imprisonment at *Rome* gave confidence to the Saints there, ſo that they were much more bold to ſpeak the word without fear. On the ſame account he ſaith, *Col.* 1. 24. *I rejoyce in my ſufferings for the Brethren, and fill up that which is behind, of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church*, the [*Huſteramata*] *that which is behind*, ſignifies the empty ſpaces of a Seal, which the wax filling

filling up receiveth the impreſſion; ſo that the Praiſe of filling up, what is behind of the afflictions of Chriſt, is far from ſignifying any merits of the ſufferings of the Martyrs added to the merits of Chriſts ſufferings for his Church; and imports no more then *Paul's* being conformed to the ſufferings of Chriſt, as a Copy is conformed to the Original, or the impreſs of the Wax to the carving of the Seal. A Martyr therefore goes forth as *David* againſt *Goliah*, to ſtrengthen the hands of the Armies of *Iſrael*, the Armies of the living God; And though a Chriſtian be Murdered ſecretly in a Priſon, or a Dungeon (as undoubtedly many are in the Covents of the *Italian*, and *Spaniſh Monks*, and other-where) yet they deſigned the ſtrengthening of others, (If God had permitted the Example of their Courage, and Faith, and Patience to have been ſhewed openly) their death is Precious, and their purpoſe acceptable in the ſight of God.

The third branch of the Martyrs Charity, extends to all men, even their Perſecutors, whoſe Converſion they pray for, and that their blood may be the ſeed of Gods Truth; and therefore he is not a Diſciple and Martyr of Chriſt, who hinders the Converſion of his Adverſaries by his Rayling, and Reviling, and rendring evil for evil: ſo that to ſuffer in the beſt cauſe in the World, and not to be Baptized into the Spirit of meekneſs and kindneſs, ſo as to pray for Enemies, and bleſs them that curſe us, and ſtrive to overcome their evil with good, is not to ſuffer as a Diſciple and Martyr of Chriſt; who reviled not again, and was dumb as a Sheep before the Shearers, ſave when he prayed for his Crucifiers, [*Father forgive them*] and ſo alſo did Saint *Steven*; ſaying, *Lord lay not this Sin to their Charge*: By this patience and meekneſs of the Saints, Chriſtianity prevailed to the ejection of Heathen Idolatry out of the Roman Empire, and Popiſh Superſtitions and Errors out of *England* and other reformed Churches.

10. The next qualification of a Martyr is, he muſt be one very converſant in the Scriptures, nimble at weilding *the Sword of the Spirit, which is the word of God, Epheſ.* 6. 17. For thence is he to fetch his directions, even from the Patterns and Precepts there, and his ſupports from the Promiſes there recorded

corded, and thence must he be furnished with Arguments to put to silence his Adversaries; Our Saviour himself by this, foiled the Tempter thrice: so that a stranger to the Scriptures, (to the reading and meditating of them) is very unfit for a Martyr, both because he knows not whence to fetch directions or supports for himself, nor how to confute and silence gainsayers; But he that is mighty in the Scriptures (as 'tis reported of *Apollos*, *Acts* 18. verse 24. 28.) will both mightily confute and confound his Adversaries, and will through Patience and Comfort of the Scriptures be strengthened in hope *Rom.* 15. 4.

11. Next, The Martyr must put on the Helmet of Salvation, *Ephes.* 6. 17. or, as Saint *Paul* Phraseth it, 1 *Thes.* 5. for an Helmet the hope of Salvation; that is, he must be begotten by the Gospel to a lively hope of an Inheritance incorruptible, undefiled, that fadeth not away, reserved in the Heavens for us, 1 *Pet.* 1. 4. He that hath not his Treasure out of his Enemies reach, will be afraid to provoke him; and besides, no enjoyment on Earth can compensate or equal the sufferings that the persecuted Saints may be subjected to, they may endure cruel Mockings, Scourgings, Imprisonments in loathsome Dungeons, they may be sawn asunder, torn Limb from Limb, Roasted on Gridirons, Tympanized, forced to take in stinking water till their Belly and Skin is ready to burst, and what other ways of Torment the Devil and his wicked Instruments can invent, and nothing but Heaven can surmount such Sufferings and Death, (painful Death) by them; But Faith, which is the substance and substitance of things hoped for, the Evidence of things not seen, (giving as full and firm assurance to the Soul of those Rich and Pretious Promises, as Light doth to the Eye of the Colour or Figure of the things it seeth) can overcome all the Terrors and Torments levelled against it; for what would not a Christian suffer that hoped after a few hours of suffering, to come to the vision and enjoyment of the Glorious God, and our Savfour the Lord Jesus Christ, and to the Communion of the Church of the first born of God, the Spirits of just men made perfect, and to an innumerable Company of Angels, and thereby to be above all sin and misery, and fear of losing or

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loathing what they enjoy? Indeed the ſufferings of this life are not worthy to be compared with the Glory that ſhall be revealed.

12. Laſtly, The Martyr muſt be abundant in Prayer, he muſt have the Spirit of Prayer and Supplication poured out upon him, *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all Saints*, Epheſ. 6. 18. For Prayer is the Chriſtians Artillery-Yard, wherein he exerciſeth his Arms, and puts all his Graces of godly ſorrow, reſolutions for holineſs, devotedneſs to Gods Glory, love to God, and love to Men, in practiſe, till he is active and nimble in the uſe of them.

Pariſh. Oh, (dear Sir) My Ear hath been ſo chained to your Tongue, that it tyed up my Mouth, I could not interrupt you in the current of your Diſcourſe about the qualifications of the Martyr; For you have firſt preſented your Martyr as a Man of Courage, going forth in his great ſtrength, whoſe every Vein, and Sinew, and Artery, is filled with the love of God and of his Church; Yea, of his very Enemies. Next, you have Armed him *Cap-a-pe*, Firſt, with the Greaves and Boots of ſorrow for Sin paſt, and mortification of reigning Luſts, which is the preparation of the Goſpel of Peace in his own Soul, and with his Loins Girt with the Girdle of Truth, and full aſſurance that his Cauſe is the Cauſe of God, and that Truth is great and will prevail by the Power of God; giving it Victory over the Gates of Hell; And then with the Breſt-plate of Righteouſneſs, and Sincerity, and Love, aiming at the Glory of God his Saviour, and preferring that before all concernments for his deareſt Relations, and ſingly deſigning to promote Gods Service in the confirmation of his Brethren, and the converſion of his Enemies, and holding before him the Sheild of Faith, and full aſſurance that God will preſerve him to his Heavenly Kingdom, againſt all the Powers of Darkneſs, by the ſufficiency of his Grace, and having on the Helmet of the Hope of everlaſting Salvation, and expert in the uſe of all his Arms, by the Exerciſe of all his Graces in Prayer and Supplication: And ſure ſuch a Champion is a Spectacle worthy the ſight of Men and Angels in his conflict. I pray you therefore proceed to the perfor-

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mance of the third Part of your promiſe, in informing me what aſſiſtances and comforts in my ſufferings, and what rewards after them I may warrantably expect.

Miniſt. I ſhall do it to the beſt of my Ability, and in this Method; Firſt, I ſhall ſhew what aſſiſtances a Chriſtian may expect to enable him to give a reaſon of the Faith and Hope that is in him.

Secondly, I ſhall ſhew what ſweet Comforts the very Graces that a Chriſtian doth then Exerciſe, will bring into his Soul.

Thirdly, I ſhall ſhew what warrant a Chriſtian hath to expect more immediate Illapſes and Communications of the comforts of Gods Spirit, and of joy in the Holy-Ghoſt, in his ſufferings, then ever before.

Fourthly, I ſhall ſhew what rewards a ſuffering Saint may expect hereafter.

The firſt expectation, namely of Aſſiſtances to give a reaſon of his Faith and Hope, I think is ſufficiently warranted from *Matt.* 10. 19. *When they deliver you up, take no thought how or what you ſhall ſpeak, for it ſhall be given you in that ſame hour what you ſhall ſpeak, for it is not you that ſpeak, but the Spirit of your Father that ſpeaketh in you*; Firſt, It is plain this promiſe hath no relation at all to the publick adminiſtrations in Worſhip, to warrant inconſiderate effuſions of words then, where Men have not got an Oratorical habit of expreſſing themſelves aptly, ſo as to ſtir up and lead the affections of thoſe to whom they Adminiſter in Holy Worſhip; which habit is got by ſtudying and reading the Scriptures, and frequent exerciſe of our gifts in Holy Worſhip, in private or in fellowſhip with others; all which endeavours God uſually bleſſeth to thoſe that are ſincere for his Glory and the Service of his Church; ſo that according to the foundation of natural parts, on which they build, they may attain a competent gift, who will ſet themſelves about it, as every publick Miniſter of the Church certainly ought to do. But though as to this gift, for adminiſtration of publick Worſhip, we warrantably expect the bleſſing of God upon our Meditation, reading, and ſtirring up the natural Abilities and Gifts that are in us, ſo that we may attain to this habit of Sacred Oratory, yet it is obſerva-

observable that there are differences of this habit in several pious Persons, according to the difference of their natural quickness of Fancy and Invention, and volubility of tongue, and complexional heat and fervor, wherein there may be at some times something like an Enthusiastical Energy, but yet under the manage and conduct of Christian Prudence; and withal, he that most reads the Scriptures, and meditates of them, and exerciseth himself in Religious Worship, Praying to God for his Blessing upon himself; such a one shall grow more ready as to the languaging of what he is to speak before the people, than another who wants the advantage of those natural endowments before mentioned, or doth not use the means of reading, meditation and exercise, with humble dependance on God for his Blessing on them: and hence it comes to pass that the greatest Schollars are not always the best Preachers, nor the readiest in Prayer, because their natural parts lye not so right for this sacred Oratory: but many times a natural coldness and bashfulness and hesitancy of tongue, and ungratefulness of voice and accent, and slowness of fancy hinders them: And besides too many great Schollars neglect the stirring up of their gifts by exercise, and so their Delphian Sword rusts in the Scabbard.

But I only speak this by the by, to shew you that the promise to the Martyr for supply of abilities to justifie his Faith and Hope, doth not extend to warrant sudden *extempore* venturing on expressions in holy Worship, where men have not got an habit of expressing themselves decently and affectively.

Paris. However I thank you (Sir) For you have herein prevented a mistake I was apt to have fallen into.

Minis. The promise therefore of (*I shall be given you in that hour*) relates to the Saints assistances in a time of being questioned about their Faith and Hope by their Persecutors; and a Christian may then warrantably expect that he shall be enabled to set forth the reasonableness of his Belief, the preciousness of his Faith, the excellency of his Hope, and the purity of the commands his Religion obligeth him to observe, so that his adversaries shall not be able to resist the wisdom by which he speaketh: Of the promise thus made

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good we have Scripture examples in Saint *Peter* and Saint *John Acts* 4. 43. So that the Jewish Rulers marvelled at the παῤῥησία the freedom of speech which God had given to those unlearned Persons. Saint *Stephen* is another example, *Acts* 6. 10. whose adversaries *were not able to resist the wisdom and spirit by which he spake:* And a further evidence of his enlargements in this gift we have in his discourse before the Rulers, *Acts* 7. And the Church-Martyrology gives abundance of instances of this, not only in the learned Philosophical persons of the first ages, the Persecutions under *Rome-Heathen*, such as *Justin Martyr*, &c. but even in the common Christians: and so afterwards under *Rome-Papal*, not only *Cranmer*, *Ridley*, *Philpot*; but common persons, yea, women, as Mrs. *Jane Aiskew*, *&c.* have been enabled to give such clear accounts of the truth of the Doctrine for which they suffered, as hath put their learned Adversaries to silence, and driven them to use rage and threatnings where they wanted Arguments. But observe, first, I will not hence warrant any unlearned Person to expect Ability to answer all the Sophisms and Fallacious ways of Arguing, which their adversaries may by the advantage of Art cast before them, though they shall be secured not to be shaken by such windy Doctrine. Nay further, In points disputable amongst good men, (who have nothing of the Seed of the Serpent, of the persecuting humour in them) and which may be held either way without danger of Damnation, if the Disputants do ἀληθεύειν ἐν ἀγάπῃ speak what they think to be the truth in love, such Assistances to judge and discourse is not promised, because the firing the assent either way is without danger to the Soul.

Secondly, I will not from hence warrant unlearned, weak-parted Persons suffering for the truth, to speak so clearly, so convincingly as the learned Christians; because, though both speak by the same Spirit, the Spirit of God useth to modifie his own gifts according to the natural or acquired Abilities of the Subject he imploys, as we see in the different stiles of the different Penmen of Holy Scriptures, which though all were dictated by the energy of the same Spirit, yet did they receive a Tincture from the Channel of the Prophets natural Parts, or acquired, through which they passed.

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But this in the name of Christ I dare promise, that a suffering Saint disposed, as I have before described, shall without previous meditation and study be assisted by Gods Spirit, with an ability to justifie the Truth and Excellency of the necessary and fundamental Doctrines of Christianity, for which he suffers, and so put to silence foolish and ungodly, (though learned) men.

Parish. That is enough, thanks be to God for his glorifying himself in his Saints, *who out of the mouths of Babes and Sucklings hath ordained strength, and perfected praise because of his Enemies, that he might still the Enemy and the Avenger.* I pray you proceed. *Psal.* 8. 2.

Minist. I shall endeavour to shew you next, what sweet comforts the Graces which a suffering Christian exerciseth in his sufferings doth then afford him.

Every Grace carries a pleasure and comfort in the exercise of it, but some more than others, and some of them at some time more than at other times. Now as it is in sweet Herbs and Trees, the very Leaves and Roots of them have a refreshing smell, but the Flowers and Fruits when they are in their ripeness and perfection, have a far greater fragrancy, so the time of suffering for Christ is the time of the Harvest and full ripeness of the Christians Graces, and like the Sheep in the *Canticles* coming up from the washing, every one of them bear twins of comfort and consolations. The Graces I shall instance in, are. 1. Simplicity or plainness of Spirit, 2. Love to God. 3. Love to his Church. 4. Compassion to Enemies. 5. Faith in Gods promises. 6. Heavenly mindedness. *Cant.* 4. 2.

The first is simplicity and plainness of Spirit, this is so clean and savory a Grace, that it always yields comfort to the Christian in the exercise of it; as Saint *Paul* witnesseth, *Our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world.*; when therefore a Christian suffers in plainness and freedom, without double dealing and dissimulation, aiming at Gods Glory, and not gratifying a vain glorious humour in himself, or designing to credit a party & faction, how well pleased is he that God gives him without fear or a worldly mind, 2 *Cor.* 1. 12

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to approve himself to God, and to be made manifest even
2 Cor. 5. 11. to the consciences of both Friends and Enemies: This was the frame our Lord and Saviour suffered in, there was no guile found in his mouth, thus a Christian, as *Job* 2.1 5. Hol-
1 Pet. 2. 22. deth fast his Integrity, and will not let it go till he dye; this is that Grace that gives Serenity and Clearness, even to the Christians countenance, as it is said of Saint *Stephen*, *that they beheld his Face as it had been the Face of an Angel*, Acts 6. 15. This wisdom from above, that is without Hypocrise, *maketh his Face to shine, and the baldness of his Face shall be*
Eccles. 8. 1. *changed*; And if there be such a lustre in the Circumference, what exceeding comfort and glory must there be in the Centre of his sincere and upright heart, out of which that vertue goeth that adorneth his countenance? Thus holy and plain Mr. *Latimer*, who before was seemingly of a despicable presence, when he was stript for burning in Q. *M.* days, appeared one of the comliest Persons of his age that the company had beheld.

The second Grace then exercised is love to God, this at all times carries comfort in it, but especially in a day of suffering for God and Jesus Christ, for then it goeth forth like the Sun in its strength; so that we may suppose the three Children, *Dan.* 3. as they had the Furnace heated seven times hotter than it used to be, to terrify them, so had they then their love heated seven times more than at other times, to strengthen them; and as the Beams of the Sun will put out a Fire, so the frevent love of God in them morally extinguished the painful burnings of the Furnace, and bound the Flames to the Peace, even before Gods Power did the same miraculously: Thus the Apostles went away rejoycing, that they were counted worthy to suffer for the name of Christ, their love then burst out into transports of joy and thankfulness that God would vouchsafe to use them to bring Glory to his Name. The Apostle saith, *If there be any consolation in love*, *Phil.* 2. Intimating that there is no consolation without it; and by how much more excellent the person loved is for whom we suffer, so much larger breasts of consolations hath our love; so that if to suffer for the love of a desired Spouse (as when *Jacob* served an hard Service for *Rachel*) car-

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ry a joy and delight to the Party loving, or if to die for a friend, a good Man, or a good Prince, whom we love, be so satisfactory to the sufferer, (as men declare that it is) how much more to suffer for God and Christ! It as far excelleth all other sufferings on the motives of the sensual Love, yea or Friendship, or Loyalty, as the benevolent warmth of the Sun beams in the Spring is more invigorating and comforting to Plants, and living Creatures, than the chokey heat of a Stove or Furnance; nay it is indeed a glory the Saints have above the Angels, that they are called to suffer for God, which the others impassibility denyes them to do.

So that the love of God in suffering Saints gives that exceeding comfort and satisfaction that is at no other time felt, because there never was that full exercise of it before; it is that breaking the box of Spicknard, that smelleth more sweet by its diffusion.

The third Grace is Love to the Church; which yields exceeding satisfaction when it carries us to act for the good of our brethren, that we can willingly spend & be spent for them, but the flower and top of it, is, to fill up in our bodies what is behind of the sufferings of Christ for his Churches sake.

When a suffering Christian thinks thus, these sufferings of mine may be a strengthning of the faith of all the Christians that hear of them, and see them, nay it may be an establishment to some Christian an hundred years hence, what a sweet and comforting reflection must it needs be. What delight may we imagine have some Gallant Heathens taken to die devotedly for their Country, as did *Curtius* the *Sabine*, and *Decius* and *Curtius* the *Romans*? but how much sweeter is it to the Martyr, to think that by his sufferings the Church of Christ, the Houshold of Faith, those who shall hereafter be fellow Citizens with the Angels, shall be confirmed and strengthened?

The fourth Grace is love to Enemies and Persecutors; at any time to forgive an Enemy, is both more glorious and more comfortable than to overcome him. *David* had more honour when he dismissed *Saul* alive, than when he brought away the Head of *Goliah* in his hand, and undoubtedly he had more inward comfort and satisfaction also, for the victory

of *Goliah* was justly attributed to the Providence of God d
recting the stone to the mark, but the dismissing and Pardon
his Enemy, was the Fruit of the Grace of God in his Heart
but to suffer with the designing the good of our Enemies (
of their Conversion and Eternal welfare) is much more sw
and affecting.

If St. *Steven* had (as in all likelihood he had) an hope t
his sufferings might Convert some of his Persecutors, wh
joy did that thought bring into his holy Soul! if there be
in Heaven amongst the Angels for the Conversion of a sinn
when yet they contribute nothing to it, what joys must
to Martyrs, that die in hope and desires for the Conversi
of Christs Enemies, and theirs? For a Martyr tyed to th
Stake to think with himself, Some of the ring of this gazi
Multitude that look on me, nay some of the Officers that
humanely butcher me, may come to have their hearts melt
by my flames, and of Lions become Lambs, and followers
the Lord Jesus; what a sweet and comfortable though
must that be to the suffering Saint and Martyr of Jesus?

A fifth Grace that then yields its Fragrancy is our Faith
the promises of sufficient Grace and Support; this is
1 Joh. 5. 4. Victory whereby we overcome the world, even our Faith;
who is it that overcometh the world, but he that belie
that Jesus is the Christ, of whose fulness we are to rece
Grace, and Grace for Grace? We have now the comfor
Faith in the assurance from Gods Word that he will ne
fail us nor forsake us; but in a time of suffering, Faith gi
up its Loins, and makes his boast in the name of the Lo
Psal. 46. 1, 2. crying, The Lord is our Refuge and Strength, a very pr
sent help in trouble, therefore will not we fear though th
Earth be removed; and so *Psal.* 27. 1. The Lord is
strength and my Salvation, whom shall I fear? the Lord is
strength of my life, of whom then shall I be afraid? And
Psal. 144. 1, 2. He expresseth his confidence in abundance o
words, *The Lord is my strength, my goodness, my fortres
my high Tower, and deliverer, my shield, and he in whom
trust*; Thus *Paul*, 1 Tim. 1. 12. *I know whom I have believed, a
am perswaded that he is able to keep that committed to him against
that day*. This Faith in Gods assistance triumphs in the

of the Lord, and despiseth all the power of the Adversary. The next Grace yielding its sweetness to a suffering Saint, is his hope and heavenly mindedness; it must needs be a pleasant prospect to go up to the top of *Pisgah*, and view the Promised Land by Holy Meditation: to think, (as far as our dark Glass will give us leave to see) what is the Peace and Joy, and what is the Purity and Holiness of the Glorified Saints; but when we come to suffer for the Hope of *Israel*, then our Hope grows more lively, more strong, and vigorous, and fixed upon that Glory that shall be revealed. Thus St. *Steven Act. 7.* (when his enemies, *verse* 45. gnashed upon him with their teeth) being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the Glory of God, and Jesus standing on the Right Hand of God: thus our hope, by how much the nearer it comes to injoyment, grows the stronger, and makes the dying Christian say as it were to himself, *Egredere anima mea, egredere, quid times?* Go forth my Soul, go forth, reach forward to lay hold on that Crown of Righteousness, which now thou art not far from, think with thy self what it is to have all Tears wiped away, all Graces perfected, and to be filled with the love and Communion of God and Christ, at whose Right Hand is fulness of Joy, and Pleasures for evermore. Thus these consolatory Graces, of sincere Love to God, to his Church, and our Enemies, with firm Faith and Heavenly Hope, yielding their strength in the hour of suffering, more than ever before, do abundantly recompence the sufferings of the Martyrs. But besides these Comforts, which the exercise of these Graces then yields (giving their influence chiefly by way of Reasoning or Discourse in our selves) the Martyr may expect immediate Illapses and Incomes of Comfort, God dealing them to his Soul the assurance of his unchangeable love in Christ: For it is suitable to the Fatherly Goodness of God than to unvail his Love and Mercy, and lift up the light of his Countenance on his suffering Servant, that as the *Paul* said 2 *Cor.* 1. 4. *As the sufferings of Christ do abound towards us, so their Consolations also do abound by Christ.* This Joy is that turned the Song of *Paul* and *Silas* in the Dungeon, and hath enabled many a Martyr to sing in the Flames. Thus

the Conſolations of the Martyrs are looked upon by the Ancients, as being of a larger ſize than any other Saints enjoy'd on Earth, like the Portion of the Heir, or Firſt Born, which is double to his Brethren, like *Eliah*'s double Meal that must ſtrenghthen him for travelling over an howling Wilderneſs.

1 King. 19. 8.

Such are the joys and extaſies of the ſuffering Saints, even like the confines of Heaven it ſelf: as there is a greater and pleaſanter light in the dawning of the Day than the Moon and Stars could give; thus it is to the dying Martyr, his ſoul juſt entring upon that Eternal day of Glory that ſhall never decay: So that we may apply to their ſtate that of the Prophet *Iſaiah*, *The light of the Moon ſhall be as the light of the Sun, and the light of the Sun ſhall be ſeven fold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroake of their wound.*

Iſa. 30. 26.

Next, God then Communicates to a ſuffering Chriſtian, Patience and Strength, far ſurmounting all the Courage and Fortitude that ever was given to any other of the Sons of men, for as a Chriſtian then wreſtles not with fleſh and blood only, but alſo with Devils and damned Spirits, who poſſeſs and enrage their Perſecutors; ſo may they warrantably expect a ſupply of ſtrength, coming near to the impaſſibility of the Angels, that what they feel ſhall not afflict them; thus how compoſedly, and in a manner unconcernedly have the Saints born their Torments, and ſo by Patience have Triumphed over the Devil and his Inſtruments; and thus it hath been to many Saints of old, I will inſtance but in one; St. *Auſtine* reports of *Vincentius* the Martyr, that when he was Tormented, he ſpake with that Meekneſs and Compoſedneſs, that a Stander by would have thought it was one man that ſuffered, and another that ſpake. The Tyrants raged and roared, and ſtamped, and gnaſhed their Teeth for indignation that they could not break the courage of the Holy Martyr, they tear and rend his Body and Members with a rage above that of Wild Beaſts, while the Martyr in meekneſs was ſtill compoſed, and himſelf in Patience poſſeſſing his own ſoul: ſo that indeed the Tormenters were Tormented, and the Tortured did Conquer and Triumph over Satan and evil Angels in the Croſs of Chriſt, and made a ſhew of them open-

Tantum pœna in membris tanta tranquillitas in verbis tanquam alius tarqueretur alius loqueretur.

openly: Oh what a glorious ſight is this! a ſpectacle worthy of the Theatre of Heaven and Earth! who would not clap their hands, and lift up their ſhouts in applauding the Grace of God Conquering in his Saints! Such ſtrength may an humble Chriſtian warrantably promiſe himſelf to be Communicated to him from God, when he is called to ſuffer for him.

Pariſh. Oh Sir! How have you filled me with an Holy Emulation and deſire to be alſo partaker of the ſufferings of Chriſt! But I will not interrupt you, I pray you proceed.

Miniſ. The laſt thing I propounded for your ſupport, was the conſideration of the Reward to come, the Glory that ſhall be revealed.

It is very true that ſometimes that promiſe of Chriſt, *Mark* 10. 29, 30. is literally expreſſed, *He that forſakes houſes, or parents, or wife or brethren, or children for Chriſts ſake and the Goſpels, receives an hundred fold*; now in this time Houſes, and Brethren, and Mothers, and Siſters, and Children, and Lands, with Perſecutions, becauſe God makes all the Saints near him, to ſerve him with their Perſons and Eſtates, ſo that he hath an hundred Brethren, and Siſters, and Nurſes, and Houſes for one that he forſook.

Thus *Davids* Croſs led him to a Temporal Crown: and the Faithful Chriſtians in *Conſtantius Clorus*'s Court, who forſook their Offices and Preferments, rather than they would forſake their Religion, were received back to greater Favour and Higher Places; the Emperor wiſely concluding that they would be moſt faithful to their Emperor, who were moſt true to their God and Saviour.

But this is a ſmall part of that promiſe which Chriſt hath made unto his Martyrs, for *Matth.* 5. 10, 12. he not only promiſeth them Heaven, but a great reward in Heaven, even greater than to other Saints, who did not paſs through that Red Sea of blood to the Promiſed Land. Some Pious and Learned men ſuppoſe that the Reſurrection of the Martyrs in their bodies before other Saints, being the firſt Reſurrection, and their Raign with Chriſt a thouſand years, is warrantably expected from *Rev.* 20. 4, 5, 6. This opinion is far from the Peſtilent and Seditious perſuaſion of the Fifth Monarchy men; but whether this ſhall be ſo or no, we

we must leave to God to make evident (for events
the surest Interpreters of Prophecies) but this we are
sured of, that those who come out of great Tribulatio
and have washed their Robes, and made them White
the blood of the Lamb, *Rev.* 7. 14. that is in suffering
Christ, and after his example, shall have Crowns of Ri
teous of the brightest lustre: for if God hath provided
the beauty and qualities of all Creatures to gratifie
sences of our bodies, sure he hath provided some b
ter things for our immortal souls. Those Saints wh
souls God doth as it were suck by a Kiss out of th
bodies, (as the *Jews* say of *Moses*) dying quietly in th
Beds, enter into Joys unspeakable and full of Glor
how much more abundant shall be the Portion of
Martyrs? To be sure to them that overcome shall
given to Eat of the Tree Life, which is in the midst
the Paradise of God, the Heart and Centre of Joy;
Rev. 2. 7. to Feast with hidden *Manna*, and to have a White Sto
17. 28. (a Symbal of Gods Approbation and special Love) and
Rev. 3. 12. it a new name Written, which none can Read but
21. that hath it, and to receive the Morning Star (the F
Fruits of Glory) and to be Clothed in White Raymen
and follow the Lamb as his Favorite-Courtiers, and to
made Pillars of the Temple of God, (the principal pa
of it) on whom Christ will write his own Name, and
Fathers Name, and the Name of the City of God,
New Jerusalem, (as those who have done special serv
to, and therefore receive special Favour from God a
Christ, and his Church) and to sit with Christ on h
Throne, and to be Kings and Priests to God for ever and eve

To him that loved us and washed us from our sins in
own Blood, and Consecrates us by our sufferings with h
to Raign with him in Glory. To him with the Father, a
the blessed Spirit, be Honour, and Glory, and Dominio
for ever and ever. *Amen.* *Parish.* *Amen*, and *Amen.*

FINIS.

ERRATA. Page 6. line 24. read *incarnate*, p. 7. l. 30. put in *more*, l. 32. r. *before*, p.
for l. 20. r. *christian*; p. 14. l. 3. r. *from*; p. 16. l. 13. r. *intirely*; p. 18. l. 29. r. *for Esau*;
l. 30. blot out *when*, p. 25. l. 15. r. *sensualist*. The Reader is desired to Correct the last t
sheets, (if any faults have escaped) the Author not having the perusal of them at the Pres

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